Islamic Marriage

Islamic traditions of engagement and marriage

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Translators' Note

This book put together by the Islamic historian Hazrat Maulana Qazi Athar Mubarakpuri (Rahemahullah) is a mere compilation of the sources for the premise which he has outlined in the foreword of this book. He deliberately omitted making his own statements and elaborations on the topic, rather, he gathered a plethora of evidence to prove those few lines in the foreword. One can see that this could be turned into a very large body of work where each of the quotation, with which this book is filled, could be used as reference. We thank Allah for the opportunity to attempt its translation and seek forgiveness for any shortcomings.

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Foreword

All praise be to Allah and salutations on His Messenger.

Much has been written about marriage in Islam, rights of the spouses and ideal married life. In this short booklet, a few prophetic traditions, and practices of the *Khairul Qoroon* (best of the generations) have been compiled without any elaboration or commentary, which shows their approaches and attitudes towards marriage, marital life, and spouses.

Coincidentally, this booklet is being published at a time when the government of India is attempting to interfere in the Muslim Personal Law relating to marriage, divorce, and the rights of women; and some people who claim to be representatives of Islam are supporting the government in this. Their main contention is victimisation of women, this booklet records several incidents which illustrate their dominance and authority for self-determination in these matters, which the Islamic Shariah has acknowledged as their right.

There is a need for us Muslims to adopt the ways of the rightly guided predecessors in matters relating to marriage, divorce, and the conduct between men and women to make married life happy, fulfilling, and noble so that people of other faiths can follow us in this.

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Praise be to Allah and Salutations on His Messenger

Need, importance, and encouragement to marry

The Prophet ﷺ said a man who has no wife is a destitute - a destitute - the companions asked O Messenger of Allah ﷺ even if he has wealth? He said even then. Then he ﷺ said a woman who has no husband is a destitute - a destitute - the companions asked O Messenger of Allah ﷺ even if she has wealth? He said even then. (Sunan Saeed bin Mansoor, p.121)

He ﷺ further said that this world is a *mataa'* (amusement) and the best *mataa'* is a pious woman (Muslim). He also said among the best benefits a Muslim acquires from Islam is a beautiful and attractive woman, when he sees her, she makes him happy, when he asks something of her, she obliges, and she safeguards his wealth and herself in his absence. (Sunan Saeed bin Mansoor, vol. 3, section 1, p. 124)

Once Abdullah bin Umar RAA expressed his intention not to marry, when his sister Hazrat Hafsah found out she told him to get married because if he has a child who survives

him, the child can make supplication for him.

Once during Hajj, Hazrat Usman RAA and Hazrat Abdullah Bin Masood RAA met each other, Hazrat Usman RAA said O Abu Abdurrahman why don't we marry you to a younger woman, she may bring you back memories of happier times, Ibn Masood RAA said if you think fit then there is no harm, the Messenger of Allah ﷺaddressed us saying O young men! those among you who are capable of getting married, do so, because it is the best way to protect your sight and your private parts, and those who do not have the means to get married should fast because fasting is a shield for them. (Muslim)

Abdurrahman Bin Yazid states that once we went to see Abdullah Bin Masood, Alqamah was also present there, I was the youngest man there, I think that Hazrat Ibn Masood said upon seeing me that we youngsters used to remain in the company of the Messenger of Allah ﷺ and once he said O young men! those among you who are capable of getting married should do so because it is the best way to protect your sight and your private parts, and those who do not have the means to get married should fast because fasting is a shield for them. (Bukhari and Muslim)

Saeed Bin Jubair states that Hazrat Ibn Abbas RAA said to me O Saeed! Get married because the one among us who

was the noblest had the greatest number of wives. (Iste'ab, vol.2, p.77)

Mujahid states that Ibn Abbas RAA called on Samee' and Kuraib RAA and said to them that both of you have attained the age where you are able to get married, therefore whoever among you wants I will get you married. When someone indulges in illegitimate carnal pleasures then Allah SWT withholds the light of Islam from him, then it is up to Allah whether He returns it or not. (Kanzul Ummal vol.8, p.287)

Ibrahim Bin Maisarah RA has stated that Imam Taous RA told me to get married, otherwise I will tell you something Hazrat Umar RAA said to Abuzzaid which was that the things that prevent you from getting married are incapability and weakness or evil and illegitimate deeds. (Almujalli vol. 9, p.44) Hesham Bin Hujair has advised Taous that a young man's worship is incomplete until he marries.

Hazrat Ibn Masood RAA states that if I were to know that I was going to die in ten days, and if I had the means to get married, then I would do so to save myself from the trials of the base desires.

Abu Muslim Khawlali RA used to tell the young men of his tribe to marry off their women including their widows because carnal desire is a source of shame and understand well

that carnal desire has no ears to listen to any counsel. (Sunan Saeed Bin Mansoor, p.122)

Prerequisites for marriage

The Prophet ﷺ said there are four considerations when marrying a woman; piety, beauty, wealth, and lineage, choose a woman with piety. (Bukhari and Muslim)

He ﷺ said when a man whose piety and trustworthiness are satisfactory to you, brings a marriage proposal then accept him, if you do not then it will be a cause for trials and tribulations in the land, the companions asked even if he is just an ordinary man? The Prophet ﷺ said yes. (Tirmizi)

The Messenger of Allah ﷺ further said when you marry, do not just look at her beauty because the beauty is bound to fade away, nor look at her wealth for it can make her disobedient, rather, consider her for her piety, a pious black slave is better that a beautiful woman who is not pious. (Sunan Saeed Bin Mansoor)

Hazrat Zaid Bin Harisa RAA was a servant of the Prophet ﷺ who was the first adopted among the servants. He ﷺ married Hazrat Zaid to Hazrat Zainab Bint Hajash who was

the granddaughter of Abdul Muttalib on his daughter's side. After being divorced by Hazrat Zaid she became one among the mothers of the believers. Prior to this, the Prophet ﷺ had married Zaid to Umme Aiman, another of his servants who gave birth to Osama Bin Zaid, and he was married to Umme Kulsoom Bint Uqbah, Durrah Bint Abu Lahab and the sister of Hazrat Zubair Bin Awam Hinda Bint Awam. (Asabah vo.3, p.25) The Prophet ﷺ once said whoever wants to marry a woman of paradise should marry Umme Aiman, on hearing this Zaid Bin Harisa married her. (Tabaqat Ibn Sa'd vol.8, p.224)

The Prophet ﷺ told Hazrat Sohaib RAA to go to Ansar tribe and seek marriage alliance, the people of Ansar tribe told him he was a slave and would not be able to get married in their tribe, Hazrat Sohaib said if it was not for the Prophet ﷺ commanding him to do this he would not have made such an attempt, on hearing this the people of Ansar said in that case he was able to get married and married him in their tribe. (Sunan Saeed Bin Mansoor, p.147)

Abu Huzaifah Bin Atabah RAA, a Badari companion who adopted a slave of an Ansari woman Hazrat Salim RAA also known as Salim Maula Abu Huzaifah, married him to his niece Hind Bint Waleed Bint Atabah who was among the first migrants and a noble widow of the Quraish. The

Quraish did not like this and accused Abu Huzaifah of marrying his niece to a slave to which he responded by saying that Salim is better than Hind. This response from Abu Huzaifah surprised the people more that the deed itself. (Jama'ul Fawaid vol.1, p.577)

Imam Sha'bi RA narrates that Hazrat Bilal RAA affianced his brother in an Arab family, and openly admitted that my brother and I were slaves and Allah freed us, we were astray, and Allah guided us, if you agree to this marriage then Alhamdulillah, if you refuse then Allahu Akbar, the Arab family agreed to this marriage. (Sunan Sa'eed Bin Mansoor, p.147)

Hazrat Bilal RAA himself had married the sister of Hazrat Abdurrahman Bin Auf RAA. Imam Sha'bi RA has also narrated that the Prophet ﷺ said that I performed the nikah of Zaid Bin Harisah to Zainab Bint Hajash RAA, and the nikah of Miqdad RAA to zaba'ah Bint Zubair Bin Abdul Muttalib, so that people can understand that the greatest honour is Islam. Ibrahim Bin Taimi has narrated that Hazrat Abdullah bin Masood RAA once told a woman from his clan that for the sake of Allah marry a Muslim man even if he is a red-skinned Roman or a black-skinned African. (Sunan Ibn Mansoor, p.146)

Hazrat Aamir Bin Abdullah Bin Zubair RAA used to say

that I will marry off my daughters to such men who are compatible with me in relation to lineage, social standing, and piety. Once Hesham Bin Abdul Malik sent a proposal to one of his daughters for himself which was rejected, people remarked that Hesham Bin Abdul Malik possesses all the prerequisites then why did you refuse it? Aamir Bin Abdullah Bin Zubair RAA replied I will not allow my daughter to marry the son of Abdul Malik bin Marwan the murderer of my father Abdullah Bin Zubair RAA. (Jamharat Nasb Quraish wa Akhbaraha, vol.6, p.222)

Mus'ab Bin Sabit RAA states that I was once sitting with my uncle Aamir Bin Abdullah Bin Zubair RAA when a young man of noble descent from Quraish came and greeted him. The man then said O Abul Haris I have come to you regarding my marriage, this irritated my uncle who did not respond, the young man then said O Abul Haris please respond to my request, my uncle said he who is busy in performing gratitude and repentance has no time to hear your request, on hearing this the young man left. (Jamharat Nasb Quraish wa Akhbaraha, p.223)

Once Mus'ab Bin Sabit went to Basra, on hearing this news, the son of Salman Bin Ali the grandson of Hazrat Abdullah bin Abbas RAA came to meet and greet him. At some point this mean said to Mus'ab that we know well the closeness of our relations, we would like to request you the hands of

Khadijah and Asma the two daughters of our aunts [i.e., his daughters] and marry them to so and so. Mus'ab responded by saying by Allah I am not so familiar with the closeness of your relations although I like you in every respect, however I do not want my relatives to think that I came to Basra to seek marriage alliances for my daughters, therefore I can only give you an answer once I return. (Jamharat Nasb Quraish wa Akhbaraha, p.117)

Hazrat Ali RAA, in the presence of Hazrat Fatimah, once sent a marriage proposal to Jawharya Bint Abu Jahl. Hazrat Fatimah went to the Prophet ﷺ and told him about it, the Prophet ﷺ said Fatimah RAA is a part of my body. The daughter of the Messenger of Allah ﷺ and the daughter of the enemy of Allah cannot come together under one husband.

Hazrat Abdullah Bin Zubair's grandson Abu Bakr Bin Hamzah RAA sent a marriage proposal to a woman from the Quraish tribe, she responded by saying I do not intend to get married, if I did, I would have married you as you are very suitable for me. On hearing of her refusal, a poet Daud Bin Salam wrote some poems in which he praised the family of Zubair in relation to their wealth, generosity, and kindness, he also expressed his displeasure in his poems at the refusal of this woman to marry him. Abu Bakr Bin Hamzah sent a

message to that poet telling him that she did not refuse for disliking me, he said I urge you to refrain from saying anything against that woman, the poet responded by saying if you had not intervened, I would have written hundred poems criticising her. When this news reached that woman of Quraish, she sent a message to Abu Bakr Bin Hamzah asking him to send his proposal again and that this time she would not refuse. Abu Bakr Bin Hamzah said he has no intentions at that time, but she can wait for an opportune time. Subsequently, a wealthy man from Quraish married her but he did not treat her well, she would say to her husband that Ibn Zubair's dates are better than your wealth to which her husband would say I have been sent to you as a punishment. When the poet found out about this, he wrote more poems on this. (Jamharat Nasb Quraish p.63-64)

Daud Bin Isa has stated that he married Asma Bint Abu Bakr bin Abdullah from the family of Hazrat Abdullah Bin Zubair, who was a very intelligent and capable lady, when she died, I was extremely saddened. On seeing my condition my father sent his woman-servant to the Quraish of Madinah to seek suitable women for me, my brother Musa, and other men of our family. After assessing the suitors, my father said he would marry me to my deceased wife's cousin Umm Hasan Bint Abdul Malik bin Yahya. Ameerul Mumineen Mahdi is due to come to Madinah, the nikah can be performed at that time.

When Ameerul Mumineen Mahdi came to Madinah he asked my father if there was anything he needed, my father informed him that he had sent his woman-servant to the Quraish to seek suitable women for my sons and that he would like Mahdi to solemnise the nikah of these men. Mahdi said he was not convinced with the selections of my father's woman-servant, he said he would send his own woman-servant to verify these selections, all these women reaffirmed their decisions, then Mahdi called for the heads of the family and performed the nikah of my father and Abu Musa. After that he recited khutbah again and performed the nikah of the brothers. At the conclusion of the Nikah ceremony one of the Mahdi's men told the brothers to kiss the hand of the Mahdi and thank him, all obeyed although Abdul Malik bin Yahya said to the man what need is there to thank him on this and left. Mahdi asked his man what the exchange was, on being advised, Mahdi said he was right, there is no need to express thanks for this. (Jamharah Nasb Quraish wa Akhbaraha, p.78-79)

To see each other before marriage

Hazrat Abu Hurairah RAA says he was with the Prophet ﷺ when a man came and said I want to marry a woman from the Ansar, the Prophet ﷺ asked if he had seen his fiancé to

which he responded in the negative, the Prophet ﷺ told him to see her first because there is something about the women of the Ansar tribe, their eyes are relatively smaller. (Sahih Muslim wa Masnad Hameedi vol.2, p.449)

It has been narrated from Hazrat Jabir RAA that the Prophet ﷺ said when anyone among you intends to marry, and where seeing the fiancé can increase the inclination, then he should see her. After narrating this hadith, Hazrat Jabir RAA said when I proposed a marriage to a woman from Banu Salamah, I saw her from behind a tree and liked her, then I married her.

Hazrat Mugheerah Bin Shabah RAA states I proposed to woman, the Prophet ﷺ told me to see that woman because this is beneficial to a good relationship between the spouses. Therefore, I saw her in the presence of her parents while she was covered, I said clearly that I had come to see her on the order of the Prophet ﷺ her parents remained quiet, but the woman removed the cover and said if the Prophet ﷺ has ordered this then I am coming in front of you, however if the Prophet ﷺ has not ordered this then do not look at me. I look at her and married her. I have previously married several women, but no one achieved the same level as this woman did. (Sunan Kubra Baihaqi vol.7, p.84 and Kanzulummal vol.8, p.288)

Hazrat Sahal Bin Khaisamah RAA has stated that I saw Hazrat Muhammad Bin Salamah RAA looking over the wall at Abu Khair's sister Sabeetah Bint Zahhak, I said you are a companion of the Prophet ﷺ yet you are doing such a thing, he said yes the Prophet ﷺ said when Allah put the intention in a man's heart for a particular woman for proposal and engagement then there is no harm in seeing her [to see what she looks like]. (Sunan Kubra Baihaqi vol.7, p.57 and Iste'ab vol.2, p.731)

Hazrat Umar RAA approached Hazrat Ali RAA for the hand of his and Hazrat Fatima's RAA daughter Umm Kulsoom in marriage. Hazrat Ali RAA said she is still young, to this Hazrat Umar RAA responded O Abul Hasan, I desire her for her noble lineage, that is the reason I approached you. Hazrat Ali RAA said I will send Umm Kulsoom to you, if she agrees then I will give her in your nikah. After that Hazrat Ali RAA sent Umm Kulsoom to Hazrat Umar RAA with a sheet and said to her to tell Hazrat Umar RAA that this is the sheet about which we had discussed. Hazrat Umm Kulsoom went to Hazrat Umar RAA and conveyed her father's message. Hazrat Umar RAA said to Umm Kulsoom to tell her father may Allah be pleased with you, I am pleased. When Umm Kulsoom related this to her father, Hazrat Ali RAA said Ameerul Mumineen has married you. After this, Hazrat Umar RAA went to the Rauzatul Jannah

is the Prophet's masjid where the muhajereen used to gather, he said to the people congratulate me, when the companions asked for the reason, he said he had married Umm Kulsoom the daughter of Hazrat Ali RAA. He said I have heard the Prophet ﷺ say that on the Day of Judgment all worldly relations and connections will be severed except my relations. Although I already had relations, I want to strengthen it further and so have taken this step to increase my honour. The people congratulated him and gave gifts. (Iste'ab, vol.2, p.795)

Hazrat Anas RAA narrates that the Prophet ﷺ intended to marry a woman, he ﷺ sent a woman to see that lady and instructed her to smell her cheek and look at her heels, when this woman reached their house they offered her food, she said yes if that particular lady serves her, in the meanwhile that particular lady climbed on something and this woman was able to see her heels, the woman also asked that lady if she could kiss her and when she did, she was able to smell her cheek. She returned to the Prophet ﷺ and informed him of her observations. (Sunan Kubra, Baihaqi, vol.7, p.87)

Consent of the woman

Hazrat Aisha RAA reported the Prophet ﷺ as saying women are to be consulted on their marriage. Hazrat Aisha RAA said O Messenger of Allah ﷺ women are shy, he ﷺ said a widow has complete responsibility, however an unmarried woman may remain silent and that will be taken as her affirmation. (Muslim)

Hazrat Akramah Tabe'ee RA has narrated that the Prophet ﷺ said do not coerce women to do what they dislike, which is to say marry them with their approval and consent. (Sunan Saeed Bin Mansoor, vol.3, Section 1, p.143)

It was the noble habit of the Prophet ﷺ that when he wanted to give his daughters in marriage he would sit by the curtain and say so and so made a mention about you, if she expressed her refusal verbally then he would not give her in marriage but if she were silent then he would perform her nikah. According to some traditions if the daughter ruffled the curtain then he would decline the offer otherwise he would perform her nikah. (Sunan Kubra Baihaqi vol.7, p.32)

Hazrat Asma Bint Abu Bakr RAA once said to her children and grandchildren that marriage is a kind of servitude so

check whose servitude you give your daughters to… (Sunan Saeed Bin Mansoor, p.149)

When Hazrat Usman RAA wanted to marry a woman, he would go up to the curtain and say so and so made a mention of you. (Kanzulummal vol8, p.288)

The Prophet ﷺ once objected to any man from rural countryside to marry a migrant and take her to the rural countryside. (Sunan Saeed Bin Mansoor, p.126)

According to the prophetic traditions consult the mothers of the women who are to be married. When Hazrat Abdullah bin Umar RAA sent a marriage proposal to Hazrat Naeem bin Abdullah Nahham RAA for his daughter, Hazrat Naeem said I am raising an orphan and intend to marry him to my daughter, when the girl's mother heard this, she went to the Prophet ﷺ and informed him of the proposal and the response from her husband, the Prophet ﷺ summoned Naeem and told him to get the consent of your wife and your daughter first. (Sunan Baihaqi, vol.7, p.116)

Once a young woman was brought to the court of Hazrat Umar RAA who was married off to an older man, she had killed her old husband. At this, Hazrat Umar RAA made an announcement saying O people fear Allah, a man should

marry a woman like him, and a woman should marry a man like her. (Kanzulummal vol.8, p.288)

Hazrat Abdullah Bin Umar RAA used to consult with his daughters in matters of their marriage. (Al Mujalla vol.9, p.462)

Consultation and advice

Hazrat Abdullah Bin Buraidah RAA narrates that a young woman came to Hazrat Aisha RAA and said my father has married me with his nephew to increase his status while I dislike him. Hazrat Aisha RAA told her to wait until the Prophet ﷺ come so that she can narrate this to him directly. When the Prophet ﷺ came she narrated this to him, he ﷺ summoned her father, when her father heard all this, he decided to give all the rights to his daughter, on seeing her father's love and affection she said I am satisfied with my father's decision, I wanted to find out whether women have this right or not. (Sunan Baihaqi, vol.7, p.118)

When Hazrat Umm Alqasim was widowed she called for Abu Bakr bin Abdurrahman and Qasim Bin Muhammad from the Quraish, and Abdurrahman Bin Yazid and Majma' Bin Yazid from the Ansar, and she said to them that

after being widowed I am afraid that my relatives may marry me without my consent to someone I dislike, therefore I want you to be witnesses that if this happens then such a man is not my husband. To this, Abdurrahman and Majma both said if they do this then it would be wrong. (Asabah vol.7 p.269)

After the passing away of Hazrat Fatima RAA, Hazrat Ali RAA was married to Umamah Bint Abul'As the daughter of Hazrat Zainab RAA and the granddaughter of the Prophet ﷺ After Hazrat Ali RAA was martyred Hazrat Muawiya RAA sent a proposal to her which she mentioned to Mugheerah Bin Naufal, Mugheerah said would you accept marriage to the son of the liver-chewing woman, it is better that you give this responsibility to me and I will marry you to whoever I consider suitable, on hearing this Umamah agreed and said I have married you. (Tabaqat Ibn Saad vol.8, p.223)

When Hazrat Abu Bakr Siddiq RAA passed away, his wife Habibah Bint Kharjah RAA was pregnant, she gave birth to a girl whom Hazrat Aisha RAA named Umm Kulsoom. When she attained maturity, Hazrat Umar RAA sent a proposal to Hazrat Aisha RAA for Umm Kulsoom, Hazrat Aisha RAA gave appropriate response. When Umm Kulsoom found out about it she asked Hazrat Aisha RAA to consider

the age difference. Umm Kulsoom said if you make me marry him then I will go to the grave of the Prophet ﷺ and protest loudly to him. I desire to marry a young man from Quraish who will give me a good and comfortable life. Hazrat Aisha RAA mentioned this to Amr Bin Al Aas who offered to help her. Amr Bin Al Aas spoke with Hazrat Umar RAA and said do you want to marry a woman who will remind you of her father all the time? Hazrat Umar RAA inquired if Hazrat Aisha RAA has informed him of this, when he found out he changed his mind. Umm Kulsoom was married to Hazrat Talha Bin Ubaidullah. When Hazrat Ali RAA found out about it he remarked that Umm Kulsoom has married a most pious companion. (Iste'ab vol.735, p.9736)

Hazrat Taous says women are to be consulted with regarding their marriage as are men. (Al Mujalla vol.4629)

The right to accept or reject

Hazrat Atika Bint Zaid RAA was a very pious woman companion. When Hazrat Umar RAA sent a proposal to her for marriage she put conditions on him; namely, he would not hit her, he would not stop her from speaking the truth, and he would not stop her from going to the Prophet's masjid

for prayers. After Hazrat Umar RAA was martyred, Hazrat Zubair wanted to marry her and she put the same conditions on him. Once she was going to the masjid for Isha prayers, her husband Hazrat Zubair RAA hid himself somewhere along the way and when she came close to him, he pushed her, she did not say anything at the time but when she returned home, she expressed her indignation and said how people have changed, thereafter she stopped going to the masjid. (Asabah vol.7, p.137)

When Hazrat Fatimah Bint Qais RAA was divorced by her husband Abu Amr bin Hajash, she completed her iddah in the house of Hazrat ibn Umm Maktoom. On completion of her iddah, Hazrat Muawiyah and Hazrat Abu Jaham RAA both sent their marriage proposals to her. Fatimah Bint Qais went to the Prophet ﷺ to get his advice, he ﷺ advised her that Abu Jaham is a very strict when it comes to women and Muawiyah has no wealth, you should marry Osama Bin Zaid. Fatimah Bint Qais narrates that she initially disliked Osama RAA but when the Prophet ﷺ mentioned his name the second time she agreed and married him. Allah made him a source of blessing for me and I lived a fulfilling life with him. (Muslim)

Hazrat Umm Salamah RAA was first married to Hazrat Abu Salamah RAA and they had a son named Hazrat Amr Bin

Abu Salamah. He states that his mother Umm Salamah RAA once told him that she heard from the Prophet ﷺ that whenever you face any affliction then recite this:

انا لله وانا اليه راجعون اللهم عندك احتسب مصيبتى فأجرلى فيها وابدلنى بها خيراً منها

Therefore, why my husband passed away I recited this, and I was getting everything better than before, but I kept thinking who could be better than Abu Salamah RAA? Whom would I get in his place? and spent the term of iddah in this thought. When the Prophet ﷺ sent Hazrat Umar RAA to her with a marriage proposal she instructed her son to prepare for her nikah with the Prophet ﷺ She used her own judgment and authority to make this decision. (Muslim)

Hazrat Abdurrahman Bin Hanzalah's RAA son narrates that my aunt Sakeenah Hanzalah said when she was in her term of iddah after the passing away of her husband, Abu Jafar Muhammad Bin Ali came to me and asked how I was doing, I said may Allah keep you well I am fine, he emphasised to me his closeness with the Prophet ﷺ and Hazrat Ali RAA and his status and honour in the community. I said to him Abu Jafar may Allah forgive you; you are a man of knowledge and Hadees of the Prophet is narrated through you, yet you approach me with a proposal during my iddah? He said I have already told you my closeness to the Prophet

ﷺ When Umm Salamah Bint Abu Umaiyah Makhzoomiyah's RAA husband Abu Salamah bin Abdul Usaid died, the Prophet ﷺ spoke to her about himself to the extent that his hand was marked by the pressure on the mat, was this not a proposal. (Sunan Baihaqi, vol.7, p.178)

A woman came to the Prophet ﷺ and introduced herself, he said I recognise you, what brings you here? She said I wish to marry so and so pious and righteous man, he ﷺ said I know him as well, the woman said he has sent a marriage proposal to me, can you please tell me what the rights of a husband upon his wife are, if I can fulfil those rights, I will marry him otherwise I will decline the offer. He ﷺ said the rights of a husband over his wife is to such an extent that if there is a discharge from his nose, including blood and peep, and she cleans it with her tongue it will still not be enough to fulfil that right. If prostrating before a man was to be permissible, I would have ordered the wife to prostrate before her husband. On hearing this, the woman became acutely aware of her limitations and vowed never to marry again. (Sunan Baihaqi, vol.7, p.84)

Hazrat Anas Bin Malik RAA states that after my father passed away, Abu Talha RAA sent a marriage proposal to my mother, my mother responded by saying O Abu Talha do you not see that you worship a wooden idol made by an Abyssinian. If you accept Islam then I will marry you, and

your acceptance of Islam will be my Mahr, I seek nothing else. Abu Talha said I will think about it and let you know and left. After considering the terms he returned and accepted Islam. My mother said get up Abu Talha and start preparing for my nikah. Hazrat Umm Sulaim exercised her on judgment and authority.

Hazrat Ma'qal Bin Yasar Huzni RAA says that I gave my sister in marriage to a man who divorced her with Talaq Rajai. Later he wanted to marry her again, I said I honoured you by giving my sister in your marriage, but you divorced her and now you want to marry her again? Now you cannot marry her. It would around this time the following verse of the Quran was revealed:

واذا طلقتم النساء فبلغن اجلهن فلا تعضلوهن آن ينكحن آزواجهن

(When you have divorced women and they have reached the end of their waiting period, do not prevent them from remarrying their ex-husbands) Qur'an 2:232

There was no flaw in him, and my sister was also in agreement with him to marry again. After the revelation of this verse, I let them marry again and after the marriage I informed the Prophet ﷺ that I have given my sister in marriage to the same man. (Sunan Baihaqi, vol.7, p.103)

Hazrat Umm Hani Bint Abu Talib was a cousin of the Prophet ﷺ she was married in the pre-Islamic era to Hubaira Bin Abu Wahab. After she accepted Islam, the marriage was automatically nullified. The Prophet ﷺ sent her a proposal, she said by Allah I had love for you from the pre-Islamic era, under Islam I have more love for you, however I have young children and I do not want to burden you. The rights of a husband are great and if I focus on the husband I might be lacking in my responsibilities to my children and if I am focused on my children the I am afraid of not fulfilling the rights of the husband. On hearing this, the Prophet ﷺ said the women of Quraish are exemplary, they are generous in raising children and protective of their husband's belongings. (Tabaqat Ibn Saad, vol.8, p.152)

After Hazrat Usman RAA was martyred, his wife Naila Bint Farafza received a proposal from Hazrat Muawiya RAA, he tried very hard as she was a very beautiful lady, she could not refuse the proposal outright, so she broke two of her incisors and sent them to Muawiya, thereafter he withdrew his proposal.

Arbab Bint Amri Al Qais was a very beloved wife of Hazrat Husain RAA. After his martyrdom when she received a proposal, she said by Allah I will not give any other man the relationship I have with the Prophet ﷺ

After Hazrat Abu Darda, his wife Umm Darda received a proposal from Hazrat Muawiya RAA, she declined saying she will not accept any other man over Abu Darda because the Prophet ﷺ said when a husband and wife are gathered in paradise, the wife will have her last husband.

Jamila Bint Abi Bin Salool was a sister of the greatest hypocrite Abdullah Obi. She was a true Muslim. Her first marriage was with Hazrat Hanzalah and after his martyrdom she married Sabit Bin Qais but she did not like him and expressed her displeasure because Sabit was not a good-looking man. She went to the Prophet ﷺ and said I do not want to look at this man, if it weren't for the fear of Allah, I would have spit on his face. On seeing this level of unhappiness, the Prophet ﷺ asked her if she would return the garden which Sabit had given her, she agreed and the Prophet ﷺ summoned Sabit Bin Qais RAA. He facilitated their separation. She is also referred to as Habibah Bint Sahl Ansariyah. It is also said the Sabit was aggressive and had hit Jamila. (Asadul Ayah vol.5, p.423)

There was a woman name Hawla in Madinah who traded in perfumes. She was married to a man who did not give her any attention. She had gone to Hazrat Aisha RAA and said I adorn and beautify myself and wear perfume as if I was a bride and go to bed with my husband, but he turns away from me and when I go the second time, he turns his

face away as if he is angry. On hearing this Hazrat Aisha RAA arranged for her to meet with the Prophet ﷺ when he entered, he remarked I sense Hawla's perfumes, did she come? Did you purchase anything from her? Hazrat Aisha RAA said O Messenger of Allah ﷺ Hawla has come with some complaints about her husband, he ﷺ said what is the matter Hawla? She narrated the issue to him, the Prophet ﷺ said go and remain in obedience to your husband. She asked O Messenger of Allah ﷺ what is in it for me? He ﷺ explained in details the virtues of obedience to husband. (Asadulghabah, vol. 4235)

Hazrat Aisha's RAA woman-servant Hazrat Burairah RAA was married to a slave named Mughees. The Prophet ﷺ said to Burairah you have the right to keep this marriage or break it, on this she chose to separate. Mughees loved Burairah very much and after separating from her he used to roam the streets of Madinah mourning to the extent that he requested the Prophet ﷺ to ask Burairah to reconsider her decision and take him back, Burairah asked the Prophet ﷺ what his order is, he ﷺ said he is asking at Mughees' request. Burairah said she does not wish to return to him. (Asadulghabah vol.4095)

Mahr is a right

Hazrat Ali RAA has stated that when he made the intention to marry the daughter of the Prophet ﷺ he realised he did not have anything to give. He said where is your "Hatami Zurra"? [Hatami Zurra refers to some fundamental armoury, can be translated as final armour (translator's note)] Bring it, and he ﷺ used this to perform Fatimah's nikah with me.

Hazrat Umar RAA once said in a sermon O people, do not exaggerate in the matter of Mahr. If this were a means of honour among people and taqwa of Allah then the Prophet ﷺ would have be the most entitled, he did not conduct any nikah of his daughters or of his wives for more that twelve "Oqiah" while in your case excessive Mahr becomes a means of mutual conflict. Excessive Mahr can become so burdensome that people start considering their wives as a trial, and they get carried away in the heat of the moment just to get married. (Sanad Hameedi, vol.1, p.13-14, and Tabaqat Ibn Saad vol.8, p.161)

Hazrat Umar RAA further elaborated that according to his knowledge the Prophet ﷺ did not perform the nikah of any of his daughters or wives for more that twelve "Oqiah", this is equivalent to four hundred and eighty Dirham. Hazrat

Aishah RAA says the Mahr of the Messenger of Allah ﷺ was twelve "Oqiah" and one "Fush" of gold which is worth five hundred dirham; one "Oqiah" is equivalent to forty dirham and one "Fush" is equivalent to twenty Dirham. (Tabaqat Ibn Saad, vol.8, p.161)

Ease and simplicity in marriage

The Prophet ﷺsaid goodness and blessing in a marriage is in proportion to the ease with which the Nikah was performed. Imam Auzai narrates that once some people came to Hazrat Qubaisa Bin Mahariq from his own tribe and sought something for the Nikah of one of their men but Qubaisa Bin Mahariq did not give them anything and they left. One of the people present there commented that people from your own tribe came but you did not give them anything while you are the chief of the tribe, Hazrat Qubaisah Bin Mahariq said if that man did such and such it would have been better for him. I have heard the Prophet ﷺ say that it is not permissible for anyone to seek anything except three kinds of people; one who is indebted, the other who faces unforeseen troubles, and the other who faces famine and there are three witnesses to this from his own people, these three people have the right to ask in proportion to their needs. (Kitabul Amwal, p.584)

Muslim Bin Abdullah Bin Urwah RAA has stated that Salama Bin Umar bin Abu Salamah met with Urwah Bin Zubair in Qoba, during the conversation Salama Bin Urwah said to Urwah Bin Zubair that you have stopped marrying free women, why don't I marry my daughter with you, Urwah Bin Zubair agreed, therefore Salama Bin Umar gave his daughter Asma in marriage to him. After this, Urwah Bin Zubair returned to Madinah from Qoba and said to his people congratulate me for I have married the daughter of Salama Bin Umar. (Jamharat Nasb Quraish, p.30)

Hesham Bin Urwah son of Hazrat Urwah Bin Zubair stated that after I attained maturity my uncle Abdullah Bin Zubair called me and his sons and nephews to gather, his brother was also present in the gathering whom he addressed and recited the following poem of Zur'ah Bin Sulaib:

ما تامرون بفتية من قومكم
بكراربيع عليهم لم ينكحوا
هل تفرضون فريضة يرضونها
ام تجمعون الى البيوت فيجمحوا

All those present collectively said do as you consider fit. Abdullah Bin Zubair RAA recited the khutbah and said what Allah considered good He made it halal and what He considered bad He declared it haram, and in commanding halal He made is accommodating and in prohibiting haram he

made it dispensable. And commanded:

وانكحوا الايامى منكم والصالحين من عبادكم وإماءكم أن يكونوا فقراء يغنهم الله من فضله والله واسعٌ عليمٌ

After this her performed the Nikah, when my turn came, he said I have kept everyone here for you, praise be to Allah you are all grown men, I give you Fatimah Bint Munzir as your wife. At the time Fatimah Bint Munzir was twelve years older than Hesham Bin Urwah and Hesham used to narrate Hadees from her. After completing this group marriage Abdullah Bin Zubair recited some poems of Bal'aa Bin Qais, the ending of which is:

و لست بيانٍ لامرى سمك بيته
واترك بيتى خادياً بخمال

(Jamharat Nasb Quraish wa Akhbaraha, p.61)
When Hamzah Bin Abdullah Bin Zubair was on his deathbed, his wife Fatimah Bint Qasim was sitting by his side when he said it seems to me that after my death and the completion of your Iddah, Talha Bin Umar from Eraj will send a proposal to you and you will marry him. On this Fatimah Bint Qasim said if that were to happen then all my slaves be freed and everything I own be given in the path of Allah. It so happened that this did transpire and Talha Bin Umar sent his proposal with a message that I am aware of

your oath and you will receive twice as much, I will also give you three hundred thousand Dirham in Mahr, on this Fatimah Bint Qasim agreed and married him. She fulfilled her oath and spent an additional forty thousand dirhams from the Mahr. (Jamharah Nasb Quraish wa Akhbaraha, p.61)

Hazrat Muawiyah RAA sent a messenger from Sham to Hazrat Abdullah Bin Zubair in Madinah requesting the hand of his daughter Umm Hakeem for his son Yazid. Hazrat Abdullah Bin Zubair did not respond, instead, he gave his daughter in marriage to his nephew Hazrat Abdullah Bin Urwah RAA. The messenger from Sham asked what will he say to Hazrat Muawiyah? He said tell him whatever you have seen, I have nothing further to say. In describing the lead up to this marriage, Hazrat Abdullah Bin Urwah says that my uncle Abdullah Bin Zubair used to spend time at his mother's house and his wife's house in turns, when he used to sleep over at his mother's house I also used to spend the night there, he would stand in the night and busy himself in prayers until the morning, I too would stand next to him, and I would perform Zohr salah in the Prophet's masjid every day. One day I was going to the masjid as usual when he saw me along the way and stopped me, he held my hand, he walked to the gate of the masjid holding my hand and said what is good about you? I said why do you want to know?

He said I will marry you to my daughter Umm Hakeem, you know how much I love her, I said I know, then he took me inside the masjid and sat close to Hazrat Abdullah bin Umar where he recited the sermon and solemnised my marriage with Umm Hakeem. Following that we both got up, he went on to pray while I returned home to inform my mother, she dismissed it and told me not to mention is to anyone else. I took an oath and said it is true, she verified this with her brother Abdullah Bin Zubair who confirmed that he has given his daughter Umm Hakeem to her son in marriage. Once convinced my father gave me twenty thousand Dirham, which was inherited by my mother, to give to Umm Hakeem. I took this amount to Umm Hakeem, she said why have you brought me money? Was it not your righteousness and piety that determined my marriage to you? If I wanted money, I would have received it from the other proposal, take this money back I do not need it, so I took the money back and gave it to my father. (Jamharat Nasb Quraish wa Akhbaraha, p.61)

Making it public

Hazrat Aisha RAA narrated the Prophet ﷺ as saying announce the Nikah as much as possible, even use sound enhancing methods as well as daff [tambourine-like instru-

ment]. Once Hazrat Umar RAA heard some noise from some youth, when he found out that there is Nikah taking place he said Nikah should be announced as much as possible. And once the Prophet ﷺ was passing by the house of Hubar Bin Aswad, he heard singing and asked what is happening, the companions said there is a marriage taking place, he ﷺ said it is Nikah, not "safah". Some narrations mention the use of "daff" [a kind of musical instrument like a tambourine]. (Asabah vo.3, p.28)

The Prophet ﷺ used to bless the groom by saying:

بارك الله لك وبارك عليك فيهما وبارك عليها وبارك لكما فى نسلهما

(Kanzulummal vol.8, p.317)

In pre-Islamic era they used to say بالرفاء والبنين to congratulate on a marriage. Once Hazrat Aqeel bin Abu Talib used these words in the presence of a companion, so the companion said do not say this, instead say what the Prophet ﷺ has taught us. (Kanzulummal vol.8, p.284)

Feast of walimah

The Prophet ﷺ said the worst meal is the walimah in which the rich are invited and the poor are ignored, and one who turns down an invitation to a feast without acceptable reasons has disobeyed Allah and His Prophet ﷺ Another narration states that the worst meal is a walimah in which those people are invited who do not want to attend and those people who do want to attend have been ignored. (Bukhari and Muslim)

Furthermore, the Prophet ﷺ has said that the walimah of the first day is a right, the walimah of the second day is charity, and the walimah of the third day is hypocrisy. Famous Tabe'ee Hazrat Saeed Bin Musayyib was invited to a three-day walimah, he attended the first two, but when the hosts sent for the invitation on the third day, he asked them to leave and said people have started to like fame and hypocrisy.

People once asked Hazrat Umar RAA how is it that the taste and aroma we get from the food of a marriage is not found in other foods, Hazrat Umar RAA said the Prophet ﷺ has prayed for the food of marriage to be a blessed meal. Hazrat Ibrahim Khalilullah AS has supplicated to Allah to make this meal delicious and blessed, walimah feast has a heavenly taste. (Kanzulummal, vol.8, p.288)

Hazrat Ata Bin Abi Rubaah states that on the occasion of the marriage of one of my sons I invited Qasim Bin Muhammad bin Abu Bakr and Ubaidullah Bin Abdullah bin Umar, both came, but Ubaidullah left after seeing a brocade curtain at the house while Qasim came in. I said in an apologetic tone that I regret Ubaidullah leaving. By Allah this is not my idea, the women have done this, they have done this against our wishes. On hearing this, Qasim said that when Ubaidullah's father Hazrat Abdullah bin Umar RAA held the marriage ceremony of this his Salim and invited some people, Abu Ayyub Ansari RAA was among them, he noticed silk curtains and said O Abu Abdurrahman, what have you done? And he left.

In another narration it is said that Hazrat Abdullah bin Umar RAA apologised and said the women have made this decision over us, Hazrat Ayyub said others may do such a thing but I did not expect this from someone as obedient of Sunnah as you. By Allah I will not eat and with this Abu Ayyub RAA left. (Sunan Baihaqi, vol7, p273)

Hazrat Aisha RAA narrated the Messenger of Allah ﷺ as saying that on his marriage to some of his wives he hosted walimah merely on two "mudd" of barley.

On this return from Khaibar, the Prophet ﷺ stayed three

days between Khaibar and Madinah, and there he hosted the walimah for his Nikah with Hazrat Safiah RAA, he ﷺ presented dates, cheese, and butter, other people also brought similar things which were all combined and the people ate from it. According to another narration, on the morning of the Nikah, he ﷺ announced that anyone who has some food items in excess to their needs should bring them, so a lot of food was brought from which everyone had the walimah feast. (Sunan Baihaqi, vol.7, p.259)

When the Prophet ﷺ married to Umm Salamah RAA he hosted walimah with dates and "sattu" [parched and coarsely ground grain taken with water and sugar]. Hazrat Anas RAA narrates that the Prophet ﷺ on his Nikah to some of his wives, hosted walimah with plentiful food, Sabit asked Hazrat Anas RAA about the quantity, Hazrat Anas RAA replied there was enough meat and bread for everyone to eat to their fill and there was still some left over. (Sunan Baihaqi, vol.7, p.260)

When Abdullah Bin Auf RAA was married, the Prophet ﷺ asked him what Mahr he has given, he replied gold the size of a date seed, the Prophet ﷺ asked him to host Walimah even if it is just with one goat. (Bukhari)

On the marriage of Hazrat Ali RAA, the Prophet ﷺ said to him that Walimah is required, on hearing this, Hazrat Saad

RAA said I have a sheep, and then the tribe of Ansar made a good arrangement for a feast. The narrator states that the walimah hosted by Hazrat Ali RAA on his marriage with Hazrat Fatimah RAA was the best feast of that time. Hazrat Ali RAA had used his armour as collateral to obtain some barley. (Tabaqat Ibn Saad, vol.8, p.22)

According to a narration, when Hazrat Ali RAA married Hazrat Fatimah RAA, he sold his camel for four hundred and eighty Dirham, the Prophet ﷺ advised him to use two third of it on perfumes and one third on clothes. (Tabaqat Ibn Saad, vol.8, p.22)

The send-off and dowry

According to a woman of Ansar, her maternal grandmother had participated in the send-off of Hazrat Fatimah RAA, she says that Hazrat Fatimah RAA had two used sheets over her body and two silver bracelets which were coloured in saffron. When we arrived at Hazrat Ali's RAA house with Hazrat Fatimah RAA, we saw placed on a stage a goatskin, a pillow filled with the husk of the date palm, a vessel, a sieve, a towel, and a big bowl.

According to Hazrat Ali RAA, the Prophet ﷺ gave a bed, a

pillow filled with husk, two grinders, one vat, two pitchers. In another narration, one bed, pillow, bota, and a vessel.

Once the Prophet ﷺ went to Hazrat Ali's RAA house after Hazrat Fatimah RAA had move into it, Hazrat Ali RAA and Hazrat Fatimah RAA were both wating for him in different parts of the house, the Prophet ﷺ sought permission to enter, Hazrat Umm Aiman RAA was already there whom the Prophet ﷺ used to affectionately address as mother and who used to carry out his chores, he ﷺ asked if his brother Ali is present, Umm Aiman said how can Ali be your brother, you have given him your daughter in marriage, the Prophet ﷺ said yes he is my brother. Hazrat Asma Bint Umais was also present there, the Prophet ﷺ asked her if she had come to serve the daughter of the Prophet ﷺ then he supplicated for her. After that he asked for a dished filled with water, he added his blessed saliva to it then sprinkled it on both Ali and Fatimah RAA with his hands and said O Fatimah I have given you in marriage to the best man of my clan. (Tabaqat Ibn Saad, vol.8, p.23-24)

On this occasion, according to one narration, Hazrat Ali RAA asked his mother Hazrat Fatimah Bint Asad RAA to excuse his wife Hazrat Fatimah from doing work which involved going outside, in return she will excuse you from doing some of the work inside the house like cooking and other domestic duties. (Iste'ab vol.2, p.771)

Once Hazrat Ali RAA proclaimed from the pulpit that when I married the daughter of the Prophet ﷺ we did not even have a bed in our house. We had goat skin on which we slept at night and used it to feed the camel on during the day. (Sunan Saeed Bin Mansoor, vol.3, p.154)
Famous Tabe'ee Imam Muhammad Bin Sireen was married to Safia who was the woman-servant of Hazrat Abu Bark Siddique RAA, in this ceremony there were eighteen companions who had fought in Badr and three of the mothers of the believers who adorned the bride and made supplications for them. (Tabaqat Ibn Saad, vol.7, Series 1, p.140)

Hazrat Abu Usaid Sa'adi RAA invited the Prophet ﷺ to his marriage ceremony, there was a group of companions who accompanied the Prophet ﷺ The bride of Abu Usaid served the Prophet and his companions with a great deal of eagerness, and she said she has kept some dates specially since the previous night. (Al Adabulmufarrad Bukhari, p.110)

Hazrat Salman Farsi RAA married the daughter of one Abu Qurrah from Kunda tribe, when he approached the bride, the first thing he said was that the Prophet ﷺ told me that when you marry, make a mutual commitment with each other that you will obey Allah, the bride said now you are my overseer, I will do whatever you say. Hazrat Salman said let us first perform salah and supplicate to Allah. After praying

together Hazrat Salman glanced around the interior on the room and saw the entire walls decorated with curtains, he asked whether this was put up due to protect from the heat or whether or has the Ka'bah come into your tribe covered in cloth, she replied in the negative at which Hazrat Salman RAA said until all the curtains come down except for the doorway, I will not enter the room. (Sunan Baihaqi, vol.7, p.273, and Sunan Saeed Bin Mansoor, vol.2, series 1, p.159)

During the Siddiqui rule, there was a battle between the Roman Christians and the Muslims. Hazrat Akrama RAA was taking part along with his wife Umm Hakeem, he demonstrated full bravery and valour and was martyred. Umm Hakeem completed her term of iddah in this place and married Hazrat Khalid bin Saeed Bin Aas RAA. The batter was raging. The Muslim army camped at a place called Marj al-safar, Khalid Bin Saeed wanted to consummate the marriage at this spot, Umm Hakeem told him it would better if he waited until the victory from Allah, Khalid Bin Saeed responded by saying I feel as if I will be martyred during this battle, and Umm Hakeem agreed, they consummated the marriage in this place close to a bridge which later became known as "Qantarah Umm Hakeem Bridge".

Walimah feast was attended by the entire army, they had hardly finished eating when the Roman Christians started to line up, the Muslim army also began its preparation, a fierce

battle ensued during which Khalid Bin Saeed was martyred. The martyrdom of Umm Hakeem took place while she was still adorned in her colourful bride's dress, when she heard the news of her husband's martyrdom, she changes her dress and the tent where she was due to spend the night, she killed seven enemies in it. (Iste'ab vol.2, p.790)

Hazrat Asma Bint Abu Bakr Siddique states that at the time of her marriage with Zubair Bin Awam, he had nothing, no wealth, no material belongings and no servant, there was only a horse. When I went to his house I would look after the horse, grind the date seeds, fetch water, and knead the dough myself, incidentally I could not make good bread so the women from the neighbourhood used to make the bread for me, they were very pious women. Not far from the house was some real estate which the Prophet ﷺ had gifted to Zubair Bin Awam, I used to carry date seeds from there on my head. One day I was returning with a basket on my head I came across the Prophet ﷺ with a group of his companions RAA, he called me and spoke kind and uplifting words to me. After this incident, my father Hazrat Abu Bakr Siddique RAA sent a servant to me who would tend to the horse and I felt as if my father had given me freedom. (Tabaqat Ibn Saad, vol.8, Sunan Baihaqi, vol.7, p.293)

Hazrat Abdullah Bin Masood was married to Hazrat Zainab Bint Abu Muawiyah. At the time Hazrat Abdullah did not

have any proper source of income. After the arrival of Hazrat Zainab Bint Muawiya RAA, his hardship turned into ease because she was skilled in handicraft and began to look after her husband and her children. One day she said to her husband that you and your children prevent me from giving charity because everything I earn is spent on your, what rewards are there in this for me? He husband said try to work out some way to earn your rewards because I do not want you to feel this loss. Following this conversation, Hazrat Zainab RAA came to the Prophet ﷺ and submitted, whatever I earn from my handicraft is spent on my husband and my children, my husband does not have any source of steady income which is why I am not able to spend from my money any amount on the poor and needy, will I get any reward under these circumstances? The Prophet ﷺ said you should look after your husband and children; you will be rewarded for this. (Muslim)

Hazrat Atikah Bint Zaid Quraishiyah RAA was a very beautiful and well-mannered lady. After the martyrdom of Abdullah Bin Abu Bakr RAA, Hazrat Umar RAA married her, in this Walimah feast Hazrat Umar RAA specially invited the companions, Hazrat Ali RAA was also present in this ceremony and asked Hazrat Umar to give him permission to meet with Atikah. On being granted permission, Hazrat Ali holding a corner of the curtain said to Atikah do you remember the poem you recited at the loss of your husband

Abdullah Bin Abu Bakr when he was martyred? It was:

فآليت لا تنفكُّ عينى حزينةً
عليك ولا ينفك جلدى اغبرا

It means I have vowed that my eyes will always be tearful and sad in your memory and my body will be unkept. On hearing this Atikah burst into tears. Hazrat Umar said to Hazrat Ali why are you doing this to her, women do such things while in mourning. When Hazrat Umar was martyred, Hazrat Atikah also said the following lines:

عين!جروى بعبرة ونهيب لا تملى على الامام النجيب
فجعتنى المنون بالفارس المد لم يوم الهياج والتثويب
قل لاهل الضراء والبوس موتوا قد سقته المنون كاس شعوب

As we can see Hazrat Atikah RAA was initially wedded to Hazrat Abdullah bin Abu Bakr RAA. The bond between them grew so much that Abdullah would sometimes be reluctant to go to battles, and for this reason Hazrat Abu Bakr RAA said to him that he should divorce Atikah because her attachment was beginning to deprive him from battles. Torn between the wishes of his father and the love for his wife, Abdullah wrote some poems. Hazrat Abu Bakr's RAA insistence grew until Abdullah gave revokable divorce to Atikah but his heart's longing for her kept increasing and one day his father Abu Bakr RAA heard him

recite the following poem:

ولم ار مثلی طلَّق الیوم مثلها   ولامثلهافی غیر جُرم تُطلق
لهاخلق جزل، ورای ومنصب   وخلق سوی فی الحیاء مصدّق

These lines softened Abu Bakr's RAA heart and he gave permission to his son to revoke the divorce and bring her back. With the passage of time these two began to live as one life with two souls. When the battle of Taif ensued in which Abdullah Bin Abu Bark RAA accompanied the Prophet ﷺ and was wounded by an arrow. After returning to Madinah this wound eventually caused his death. Atikah wrote the following ode:

زریت بخیرالناس بعد نبیهم
وعد ابی بکروما کا قصراً
فآلیتُ لا تنکفُّ عینی حزینةً
علیك ولاینکف جلدی اغبرا
فلله عینا من رای مثله فتی
اکرّا واحمی فی الهیاج واصبرا
اذاشرعت فیه الاسنّة خاضها
الی المرت حتی یترك الرمح احمرا

Hazrat Jabir RAA states that we were in the company of the Prophet ﷺ on a journey. On the way back I was riding my camel speedily, someone from behind startled my camel which caused it to run even faster, when I looked back, I

saw that it was the Prophet ﷺ he said why are you going so fast? I said O Messenger of Allah I have recently married, he asked whether I have married a maiden or someone previously married, I said previously married woman. We were on course to reach Madinah before the end of the day but the Prophet ﷺstopped us for a while and said we will enter Madinah after dark to allow the women to adorn themselves. (Bukhari and Muslim)

Hazrat Jabir RAA narrates that the Prophet ﷺ asked me whether I had married, I responded in the affirmative, he asked did you marry a maiden or a previously married woman? I said previously married woman. He said why didn't you marry a maiden? You would have been happier together. I said my father was martyred in the battle of Uhud and left nine daughters. I did not want to bring an inexperienced woman in the house, rather, I thought I should marry a woman who can look after my sisters; bathe them and comb their hair, the Prophet ﷺ said you did a good thing. (Bukhari and Muslim)

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